Mr. *J. B*--'s *Partiality Detected*;

OR, AN

ANSWER

TO

Some Remarks

[*Privately Diſperſed*]

On Mr. *French*'s Collection, *&c.*

IN A

LETTER to a MEMBER of PARLIAMENT.

To which is Prefixed

A LETTER to Mr. *J. B*---, the ſuppoſed (if not real) Author of the *Remarks*.

By *Matthew French*, M. A. Junior-Fellow of *Trinity College*, and Curate of St. *Warbrough*'s Church, *Dublin*.

Firſt they (i. e. the Nonconformiſts) *began with tender and meek Petitions, proceeded to Admonitions, then to Satyrical Remonſtrances; and at laſt having taken an Eſtimate of their Strength, durſt threaten, firſt, the Biſhops; and then, the Queen and Parliament.* Iſaac Walton's *Life of Mr.* Hooker.

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To Mr. *Joseph Boyse.*

SIR,

WHEN you Publish'd your *Postscript*, which you allow to be *no full* and *comprehensive Answer* to the Papers Written by Mr. *Drury* and Me, against your Sermon, Intituled, *The Office of a Scriptural Bishop*, from 1 *Tim.* Ch. III. *v.* 1. you were pleas'd to send me one of them by the Printer: I then acknowledged to the Messenger the Favour, and the *great Advantages* I had by it. By way of Return to this Obligation, I then sent you an *Advertisement* of a Collection, and not long after the Collection it self, of your several *Scurrilous and Abusive Reflections* on the *Civil* and *Ecclesiastical Government, Test-Act, Canons, Ceremonies, Common-Prayer, Convocation, Bishops, Clergy and particular Persons of the Church as by Law Establish'd.* This was done some Days before that Collection was publickly to be had in the Booksellers Shops. I expected this Behaviour of mine would have been the Occasion of a mutual Presenting of our Writings to each other. But I find you have not only disappointed my Expectation, but given me very just Reason to complain to the World, and in this manner to Publish the Reason of my Complaining.

You have lately Printed some *Remarks* upon the *Collection*, and privately dispers'd 'em, wherein, without any just Reason (as the following Papers do shew) *you treat me after a most Scurrilous and Abusive manner.* Was it not possible for you (who can 'manage Controversial Matters with that Clear-'ness and Temper, that are the Genuine Characters of the Wisdom that 'is from Above; which is first Pure, and then Peaceable) to manage your *Remarks* with the same Temper? Why did you not at least *endeavour* it? Or, whatever Degree you have of that Temper (as indeed some Degree of it is seen in your Writings against *Emblyn*, an *Arrian*, or *Socinian*) How came you so wholly to forget it, and lay it aside in *your Remarks? Yours*, as I have good Reason to believe they are. Where is your *most comprehensive Charity*? Where is the Peaceableness of your Temper? Does the Gospel of Christ, and the Nature of his Religion, allow any such Effects, or Fruits of it, as these? There is not *Truth*, nor *Sincerity*, nor *Judgment*, nor *Charity*, nor *Fair Dealing* in Mr. *Fr*—. 'He trusts more to the Strength of his Party, than his Arguments. His 'Method of treating his Opponent is Dishonourable. He, one of the 'Inferior Clergy, and so inconsiderable a Member of the Establish'd

'Church endeavours to ſet up an *Inquiſition Tribunal.* If he ever read 'and conſider'd the Paſſage he quotes, I cannot excuſe him from the 'Guilt of down-right *Falſhood* and *Prevarication.* He is guilty of groſs 'Prevarication. He has not Judgment enough to diſtinguiſh between 'Reaſon and Railing. With what Judgment and Honeſty. [*i. e.* with 'no Judgment and Honeſty he has made up this Invidious Collection.] Pray examine, whether ſuch Expreſſions are agreeable to the mild and gentle Diſpoſition of the Goſpel, which ought to be in all thoſe who make '*credible Profeſſion of it*; much more in him who pretends to be a *Scriptural Biſhop.* 'I *ſuppoſe none will give* Mr. *B*— *any Thanks* for treating me with ſuch Expreſſions, who (as Mr. *B*— allows *) in the Collection have *muſter'd up ſo many plauſible Arguments for the Cauſe of Proteſtant Diſſenters, without offering one Syllable in Anſwer to 'em.* I do not envy you all the Advantage you may make of *ſuch plauſible Arguments*; but every conſiderate Perſon will think you might have *ſaved* your ſelf the *Labour* (if any to you) of all this Scurrility, and *Anſwer'd* me in the *mildeſt Way.*

* *Rem. p.* 2.

You have indeed Anſwer'd the Collection *the ſhorteſt way.* You make Remarks only upon ſome few Paſſages, about Thirteen, and over-look all the reſt, which are many more in Number, and equally, if not more *Scurrilous* and *Abuſive.* 'Thoſe ſeveral Paſſages you have made 'your Remarks upon, Mr. *Fr*— is deſir'd (you ſay) at his Leiſure to 'clear his own Sincerity in: And thoſe Paſſages which Mr. *Fr*— has 'fairly collected out of Mr. *B*—'s Writings, he would do well to Pub-'liſh another Book, to ſhew the World wherein the *Scurrility* and *Abu-'ſiveneſs* of 'em lies. This, Mr. *Boyſe*, I think the Author of the following Paper has ſufficiently done — who is Mr. *French*, He tells you his Name, leſt he ſhould be guilty of the ſame Fault you are chargeable with. You know what Judgment you paſſed upon the Author of the *Remarks* on your *Preface* and *Sermon* (being, in your Opinion, very Abuſive) becauſe he conceal'd his Name. 'Tis ſome Ar-'gument that the Author had not quite abandon'd all 'Remains of *Modeſty* and *Diſcretion*, that he has thought fit 'to conceal his Name *.

* *Poſtſcript*, *p.* 158.

My Deſign is never to deſerve any ſuch Character from you, by concealing my Name when I Write againſt you; and at the ſame time uſing *Expreſſions ſo Scurrilous and Abuſive*, ſo contrary to Truth, and the Nature of the true Religion, as are found *in your Remarks* on the *Collection* Publiſhed by,

SIR,

Your Humble Servant,

Matthew French.

The

The following Expreſſions are taken out of Mr. Fr---'s Collection ; *and to them, as well as to many others, Mr.* B--- *has given no Anſwer in his* Remarks.

CHAP. I. *Numb.* 3. (Speaking of the coming to the Sacrament, and receiving it after the uſual manner of the Eſtabliſh'd Church, Mr. *B*— ſays) ' Nor is it reaſonable to put Men under ſo ſtrong *Temptation to Diſſemble with GOD in ſo Solemn Vows, for the Preſervation of their Secular Intereſt.* And for thoſe Diſſenters that ſcruple *Kneeling, nothing could be more Unchriſtian, than to deny them the Lord's Supper without their Compliance with that Poſture,* and yet Puniſh them for not Receiving it in their *Pariſh-Churches,* which was *no better than to Puniſh them for their being afraid of Sinning.* Rem. p. 133. *Civil and Eccleſiaſtical Government.*

Numb. 5. ' I would gladly know, who are moſt chargeable with *taking up little Differences, to make them the diſtinguiſhing Badges of a Party* ; they that *Arbitrarily Impoſe* ſuch *unneceſſary Terms of* Miniſterial and Chriſtian *Communion,* as our common Lord never required, and ſo make *their own dividing Hedge and Encloſure* in his Sacred Vineyard ; or they that only ſcruple Compliance with theſe *ſuſpected Terms,* and deſire that the common Rule of Chriſtianity may be the only Rule of *Conformity.* [And again,] One would think the former [*i. e.* the Conformiſts] look more like Perſons reſolv'd to ſeparate themſelves, eſpecially when *they contrive ſuch Racks for Mens Judgments and Conſciences, as the Act of Uniformity contains.* Rem. p. 140.

Numb. 9. ' If *Biſhops exerciſe Church-Government againſt the Will of Chriſt, to the notorious Detriment of Souls* (as by *unjuſt Silencing* of Faithful Paſtors, when their Labours are highly conducive to the Churches Good, *by impoſing* on the People *Sinful Conditions of Church-Communion,* by *obtruding unqualified Paſtors* on the People againſt their Conſent, *&c.*) To ſeparate from ſuch Biſhops ſo far as to diſobey *theſe unjuſt Commands,* is *no Separation from our Lawful Governors* ; and is *no more a Rebellion in the Church,* than 'tis *a Rebellion in the State* to diſobey one that Uſurps a Power he never receiv'd from the King, and which he exerciſes againſt the Laws and Intereſt of the Kingdom. *Let. p.* 17, 18.

Numb. 20. ' Nor can we altogether excuſe thoſe that *turn the Holy Euchariſt,* which is the common Symbol of Chriſtian Communion, *into an Engine for advancing a State-Faction,* and endeavour to *confine* the common *Table of our Lord, by their Arbitrary Incloſures, to a Party.* 'Tis too evident, that *Religion* is *hereby* too far *debaſed to ſerve mean and unworthy Purpoſes.* Serm. Vol. I. p. 330. *Teſt-Act.*

Canons. *Chap.* II. *Numb.* 4. 'All those *Ecclesiastical Canons* are such *sinful Precepts* 'of *Men*, as are *inconsistent with the great Rules for Unity* and Concord, for 'mutual Forbearance and Charity, *&c.* which our Saviour has laid 'down. And I should be very glad if his Lp. could *clear the Establish'd* 'Church *from* the Charge of such *Human Inventions* as these. For 'tis 'these are chiefly the *fatal Engines of our Divisions.* Rem. p. 6, 7.

Common-Prayer. *Chap.* III. *Numb.* 1. '*A Book which obliges us to this Uncharitable and Schis-* 'matical Practice; for the Book obliges us to Administer the Sacraments 'only in the manner there prescribed; and by the Canons of the 'Church, those Ministers incur the Danger of Suspension that do o- 'therwise. *Let. p.* 28.

Convocation. *Chap.* IV. *Numb.* 1. 'They are as *unfit to represent* the Judgment of *all* 'the *Pastors* (not to mention the People) in *England, as the Council of* 'Trent all the Churches in *Europe. Let. p.* 58.

[*This Council of* Trent *Mr.* B— *calls*] 'An Assembly chiefly compos'd 'of such *Italians*, as were the Pensioners of the Court of *Rome*, and they 'were so far destitute of any true Freedom of Debate, that the Court of 'Rome at the first made themselves Masters of all their Debates, by 'getting that Clause past, that nothing shou'd be Debated, but what 'the Pope's Legates propos'd. [And afterwards.] 'Instead of the Holy 'Spirit's presiding among 'em, the Court of *Rome* did with a Thousand 'Artifices, with all the exquisite Turns of Human Policy, with Bribes 'and Pensions, with Flattery and Menaces, turn and wind that Assem- 'bly at their own Pleasure, Form'd all their Decisions for 'em, and 'Baulk'd all the Designs of such a Reformation, as all *Europe* Groan'd 'for. *Let. Conc. Infal.* p. 38.

Numb. 15. 'An Assembly compos'd of Men, *whose Office* is not on- 'ly an *Usurpation*, but such as *renders true Church-Government impossible*, 'and *whose Interest and Grandure inclines them to keep up the Divisions and Cor-* 'ruptions *which they have made.* Let. p. 58.

Bishops. *Numb.* 18. 'Unless we suppose the greatest part of them to have been 'Scandalous Non-Residents, and to have learned the Modern Practice of 'spending the greatest part of their Time out of their own Dioceses, 'and at distance from their pretended Charge. *Serm. p.* 410.

Numb. 19. 'We dare not put down the *necessary Government* of so many 'true *Scriptural Bishops*, to advance the *unnecessary Grandure* of one *Unscrip-* 'tural one. Serm. p. 441.

Clergy. *Numb.* 27. '*They* [speaking of such as believe Christ hath committed 'the Government of his Church to Diocesan Prelates] *may long talk of* 'Catholick *Unity and Peace; but they are next to the Papists, the most dangerous* 'Enemies *of it: For they have too deep a Tincture of their Humour, who make a* 'mighty *Noise about Unity; but when we come to enquire where it lies, they* 'mean *a Subjection to a certain Gentlemen that dwells at* Rome; *or at best, to* 'that *Clergy who adhere to him in all the Corruptions of Christian Doctrine,* 'Worship *and Practice.* Let. p. 64, 65.

COLLECTION.

CHAP. I. Numb. 14. 'It 'seems a certain and unavoi-'dable, thô pernicious Conſequence 'of ſuch Spiritual Courts being en-'truſted with the Sentence of Ex-'communication to enforce all their 'Decrees, that the moſt awful 'Judgment on Earth, is like to 'be made an ordinary Proceſs to 'Lacquey up and down for Fees. 'Rem. Appen. p. 172.

Chap. II. Numb. 1. *'Does he '(i. e. the Biſhop) mean an Unity, '&c. in Human unneceſſary Ca-'nons, &c.

* Mr. *B*— ſays in his *Remarks*, that after the Words [' *Or does Mr.* M. *mean by Ca-'tholick*, &c.] follow theſe Words cited by Mr. *Fr*—, ' *Does he*, &c. Whereas he has o-mitted the Sentence between 'em, *viz.* ' *Or does he mean an Unity in all the Errors, Idola-try, Superſtition, and corrupt Practices that have by degrees crept into the Church, and over-run any conſiderable part of it*, &c.

Numb. 2. *Speaking of the Ne-ceſſity of an* uninterrupted Suc-ceſſion of Ordination, *Mr.* B— *has theſe Words:*] ' *He that aſ-'ſerts this, may next aſſert, that 'God has left it to their* (*i. e.* the Paſtors) *Pleaſure, whether the 'People ſhall be Saved or Damned; 'and that it's better they ſhould be 'Canonically Damn'd, than Unca-'nonically Sav'd.* Let. p. 37.

REMARKS.

'THis Mr. *Fr*— makes to be one 'of Mr. *B*—'s Scurrilous 'and Abuſive Reflections; whereas 'in truth thoſe are not Mr. *B*—'s, 'but my Lord *Bacon*'s, *&c.* [*Anſw.* The Senſe of the Paſſage in my Lord *Bacon*, is intirely different from that of Mr. *Boyſe*'s. My Ld. *Bacon* ſays, 'For this (*i. e.* Excommuni-'cation) to be us'd Irreverently, and 'to be made an ordinary Proceſs to 'Lacquey up and down for Fees; 'how can it be without Derogation 'to God's Honour? But Mr. *B*— ſays, 'It ſeems a certain, *&c.* *Civil and Eccleſiaſti-cal Courts.*

'This is ſpoke to none but Dean 'Manby. [*Anſw.* What then? Mr. *B*— (to paſs this over) has in many Paſſages reflected on the Canons of the Eſtabliſh'd Church in the ſame Letter; and he may therefore be well ſuppoſed here to direct a Re-flection on the Eſtabliſh'd Church, to the Perſon of Dean *Manby*. *Canons.*

'The Paſſage *Numb.* 2. in the 'ſame Chapter, is unfairly cited, 'without any mention of the par-'ticular ſuppoſed Caſe which it 'refers to, and if conſider'd with 'that Reference, the Expreſſions 'are an undeniable Inference from 'that Suppoſition. [*Anſw.* I ſtill maintain, there is in that place of Mr. *B*—'s Writings, a Reflection on the Eſtabliſh'd Church, and do appeal to his Writings.

Numb.

COLLECTION.

Numb. 8. [*Afterwards Mr.* B— *calls it* (*i. e.* the 5th Canon)] ‘*That Rigid and Sour Canon.*

REMARKS.

‘M. *Fr*— never tells his Reason, ‘that 'tis a Canon that denounces ‘all Excommunicate that affirm ‘the Congregations of Proteſtant ‘Diſſenters in this Kingdom to be ‘true and lawful Churches. [*Anſw. Congregations of Proteſtant Diſſenters from a Church Eſtabliſh'd in a Kingdom, (in which all things neceſſary to Man's Salvation are taught, and nothing contrary to it is impoſed, as in the Churches of* England *and* Ireland) *are not True and Lawful Churches*: And therefore to ſay the Canon is *Rigid* and *Sour*, is a Scurrilous and Abuſive Reflection on it.

Ceremonies Numb 8. ‘*Communion can much ‘leſs be expected in unneceſſary ‘Human Additions to Chriſtianity, ‘and we muſt not confound Communion with Subjection; the former ‘may be due, where the latter is ‘not.* Let. p. 1.

‘He ſuppoſes Mr. *B*— to ſpeak ‘of the Ceremonies of the Eſtabliſh'd Church, what is manifeſtly ‘ſpoken of the Romiſh Church. [*Anſw.* This is a Miſtake, and I appeal to Mr. *B*—'s Writings.

Common-Prayer. Chap. III. Numb. 2, 3. ‘*Such ‘as are at preſent forced, through ‘their Ignorance and Inability to ‘confine themſelves to ſuch Forms, ‘are like lame People, that cannot ‘go without the Help of Crutches. ‘There is no doubt, but that the ‘Ignorance and Weakneſs of ſome ‘may need ſuch Crutches as Set-‘Forms.* Rem. p. 48, 50.

‘He cites as Mr. *B*—'s Scurrilous and Abuſive Reflections what ‘Mr. *B*— has borrow'd from Biſhop *Wilkins*, and cites his Authority for: And thoſe Paſſages ‘themſelves do not refer to Publick Prayers, but to Private Devotions. [*Anſw.* Biſhop *Wilkins*'s Expreſſion refers only to Private Devotions, but Mr. *B*— applies it to both.

Numb. 4. [*Speaking of the Words of the Inſtitution of Baptiſm, Mr.* B— *ſays*] ‘Our *Service-Book has groundleſly alter'd ‘and transform'd 'em into a Prayer.* Rem. p. 66.

‘He applies to Baptiſm what is ‘ſpoken of the Lord's Supper. [*Anſw.* Mr. *B*—'s Words are applicable to both; but if apply'd only to the Lord's Supper, they contain an Abuſive Reflection upon the Common-Prayer.

Numb.

COLLECTION.

Numb. 6. [*On our Worſhip*] '*A confuſed Noiſe in a Chriſtian Aſſembly, too like that of a* Dover-Court, *where ('tis ſaid) all Speak, and none Hear.* Rem. p. 51.

REMARKS.

'He mentions that as a Reflection upon their Worſhip in general, which is ſpoken only concerning that particular Practice of all the People's repeating the Prayers aloud after the Miniſter. [*Anſw.* It was never alledged by Mr. *Fr*--- as a Reflection upon our Worſhip in general. But Mr. *Fr*--- finding that Mr. *B*--- did allow this Practice of repeating the Prayers aloud after the Miniſter not to be Unlawful; he therefore judg'd it a Reflection on the Worſhip of the Eſtabliſh'd Church, to ſay that even in this one Particular, it brought in 'a confuſed Noiſe in a Chriſtian Aſſembly, too like that of a *Dover-Court*, where it is ſaid, all Speak, and none Hear.

Chap. IV. Numb. 2. '*According to theſe Principles, 'tis in the Power of a Convocation to Damn many Thouſand Souls, by Suſpending an Orthodox, and Subſtituting a corrupt Miniſtry.* Let. p. 54.

'What is expreſly apply'd to the *Convocations.* 'Caſe of a *Popiſh Convocation*, and of a Council of *Arrian Biſhops*, Mr. *Fr*-- with his uſual *Sincerity* cites as ſpoken of our Convocations. [*Anſw.* It is actually applied to our Convocations, and ſo will appear to be to any one that reads and conſiders Mr. *B*---'s Argument, and the Reaſons of it in that place. I appeal to Mr. *B*---'s Writings.

Numb. 3. '*If the Laws of Chriſt muſt determine who are Lawful Paſtors; then all Dioceſan Prelates muſt be caſhier'd from the Number of Lawful Paſtors.* Let. p. 6.

'Mr. *Fr*--- cites theſe as Mr. *B*---'s Words, '*If the Laws of Chriſt*, &c. whereas Mr. *B*—'s Words are, *If theſe be the Laws of Chriſt (as it were eaſie to prove, if that were deny'd) then all Dioceſan Prelates muſt be caſhier'd from the Number of Lawful Paſtors, unleſs they can prove their Office inſtituted by Chriſt.* [*Anſw.* Let the Expreſſion be as Mr. *B*— would have it, then it contains two Abuſive and Scurrilous Reflections. *Firſt*, It ſuppoſes that the

COLLECTION. *REMARKS.*

Office of Dioceſan Biſhops cannot be prov'd to be inſtituted by Chriſt. *Secondly*, That ſuppoſing this could not be prov'd, yet Dioceſan Prelates are not Lawful Paſtors.

Numb. 4. 'The *uncharitable* 'Cenſures of Proud Contentious 'Prelates. Let. p. 16.

'What Mr. *B*— ſpeaks concern-'ing ſuch Biſhops as Pope *Victor*, 'who Excommunicated the *Aſiatick* 'Churches for not keeping *Eaſter* 'on the ſame Day that he did; 'Mr. *Fr*--- with his wonted *Candour* 'cites as ſpoken of the Biſhops of 'the Eſtabliſh'd Church, to whom 'the Paſſage has no Reference at 'all. [*Anſw.* This is a Miſtake; and Mr. *Fr*--- appeals to Mr. *B*---'s Writings.

Chap. I. Numb. 19. '*How ſoon might the Honour of our Nation revive,* '*and our Arms become a Terror to our Enemies Abroad, by an eaſie Triumph over* '*thoſe at Home* [i. e. *the* Jacobites *in* Great-Britain, *and the* Iriſh Papiſts '*then in Rebellion* †.] *If Abilities for Service, and a ſteddy Zeal for the Proteſtant* '*Religion and the preſent Government, were the only Standard of ſuch as are ad-* '*mitted to the Civil and Military Employments: All other* narrow Politicks '*will but hazard our Ruin; becauſe they will but divide, and ſo weaken us.* Vindic. *of Mr.* Osb. p. 28.

Upon this Paſſage Mr. *B*--- has offer'd ſomething that ſeems very plauſible, and may deceive ſuch as do not duely conſider it. I ſhall examine what he has offer'd; and give a large, and (I think) ſufficient Anſwer to it.

From the evil Conſequences of this Reflection, Mr. *B*--- pretends to defend and ſecure himſelf by the Authority of His late Majeſty King *WILLIAM*; who, in his Firſt Speech to both Houſes of Parliament, *Anno* 1688, does (as Mr. *F*--- rightly obſerves) uſe theſe Words. 'I 'hope you will leave room for the Admiſſion of all Proteſtants that are 'willing and able to ſerve. This Conjunction in my Service, will tend 'to the better uniting you amongſt your ſelves, and the ſtrengthening 'you againſt your Common Adverſaries. And again, by way of further Vindication of himſelf, Mr. *B*--- inſiſts upon the Proteſt which the Six Lords mention'd by him in the *Remarks*, did Enter againſt the

† *Note*, Theſe Words Mr. B— has Inſerted in his *Remarks*, but were not in his Book.

Teſt-

Test-Act. It is easie to judge what Consequences Mr. *B*--- would draw from hence: Nay, he does draw this Consequence, That if the Expressions cited by Mr. *Fr*--- are *Scurrilous* and *Abusive*, the Charge does equally extend to His late Majesty King *WILLIAM*, and the Six Lords, who protested. I think I may with all Reason and Justice deny this Consequence, and conclude, That Mr. *B*--- has not with any good Grounds produced their Authorities in Vindication of himself, which will appear by considering the whole Case. His Majesty King *WILLIAM*, of *Glorious Memory*, was pleas'd to use some Expressions in his First Speech, *Anno* 1688, which gave occasion to the bringing in this Clause to be part of a Bill: [' That any Man should be sufficiently Qualify'd for an Office, Employment or Place of Trust, who within a Year before, or after, his Admission or Entrance thereinto, did Receive the Sacrament of the Lord's-Supper, either according to the Usage of the Church of *England*, or in any other Protestant Congregation.] Upon the Debate, whether such a Clause should be part of a Bill, it passed in the Negative; and Six Lords by Vertue of their Priviledge, according to the Usage of Parliament in such Cases, and upon such Occasions did Enter their Protest before the Act (of which this rejected Clause was intended to have been a Part) receiv'd the *Royal Assent* and *Sanction*. Now comes Mr. *B*—, and (when this Bill was passed into an Act, and confirmed by the *Royal Assent* and *Sanction*, even a Year afterwards, 1689) speaks in a Scurrilous and Abusive Manner of this same Act of Parliament. Is not this to think himself wiser than the Wisdom of the Nation? Is not this a direct Opposition to the Establish'd Government? Had those very Lords themselves, who Enter'd their Protest, Publickly and in Print, so injuriously reflected upon this, now an Act of Parliament, as Mr. *B*--- did, I demand, would they not hereby have been obnoxious to the Censure of that Noble House? And could they themselves have offer'd by way of Vindication the Passage in the King's Speech before, or their own Protest after, the Bill was passed into an Act? I think then, Mr. *Fr*--- may (to use Mr. *B*---'s own Words) ' advance the Charge of Scurrility against those Expressi-' ons of Mr. *B*--- in the Passages refer'd to, and yet not see that ' Mr. *B*--- will have the Honour to suffer in very good Company. Nay, I may add, it is still a greater, and a new Argument of Mr. *B*--'s Opposition to the Establish'd Government, now again to say any thing against the Continuance of the Sacrament-Test (as he does in the Passage following, or even to publish the Reason, which mov'd the Six Lords to Protest;) when it has been declar'd by the Chief Governor in this Kingdom, That it was neither Her present Majesty's, nor his, Intention to take it off. And if Mr. *Fr*--- did omit that Passage in His Majesty's Speech †, which gave occasion to a Clause, rejected by a *great*

† *Mr.* B— *does not refer to any Place where that Excellent Maxim of His Majesty* (*to use his Words*) *might be found.*

Majority in the House of Lords; I think Mr. *B*--- might have spar'd those Words wherein he so bitterly reflects upon Mr. *Fr*---. 'Now since 'M. *B*---'s Words contain nothing in 'em, but what the late King had 'so publickly declar'd to be his Sense in that matter, Mr. *Fr*--- should 'either have forborn the Branding 'em for Scurrilous and Abusive, or 'involved the late King in the same Censure. But he had so much 'Wit in his Anger, as to foresee that would ill agree with the Vene-'ration he pretends for the *Glorious Memory* of that Prince; and 'therefore he wisely, tho not very fairly, dropt that part of the Para-'graph.

There are two other Reflections upon which Mr. *E*--- remarks; but they being only on private Persons, Bp. *Stillingfleet* and Mr. *Drury* †, Mr. *Fr*--- passes 'em over at present; still maintaining, that Mr. *E*--- 'has reflected abusively on 'em both.

You may by this brief Specimen see, that Mr. *Fr*--- hath made up the *Collection* with *Judgment* and *Honesty*; and had Mr. *B*--- really believ'd the contrary, as he is pleas'd to affirm it in the Conclusion of his *Remarks*, why did he take so Clandestine a Method of Publishing those *Remarks*, dispersing 'em privately (as far as I can find) only amongst the *Dissenters*; and not exposing 'em to publick Sale or View. Nay, further, Why did he not put his Name to his *Remarks*, as an Author conscious of his own *Candour*, *Sincerity*, *Truth*, and *Fair Dealing*, would and ought to have done.

† *In the* Errata *of the* Collection *you find these Words*: After Mr. *Drury* add [or rather Mr. *Dodwell*, or both:] *Which Mr.* B— *took no Notice of in his* Remarks: *And therefore, without Reason, says*, I apply the Reflection only to Mr. *Drury*.

TO

TO THE AUTHOR OF THE REMARKS

On some Passages in Mr. *J. Boyse*'s SERMONS, &c.

SIR,

THOUGH I certainly run the Hazard of being *Scurrilously Abused* by Mr. *Boyse*, as you have been already for your *Remarks* on his *Sermon*, and *particularly his Preface*; yet being perswaded, that in the Opinion of all considerate and understanding Men, his Words are *no Slander*; and that the following Expressions do, at least, deserve some *Remarks*, I have taken the Liberty to Communicate my Thoughts to you upon 'em. If you are at present employ'd in writing more *Remarks*, as I may conclude you are, because Mr. *Boyse* gives you abundant Matter for 'em, I beg your Pardon for thus preventing you; who, I doubt not, would have taken these Expressions into your Consideration. I am a Person who have a *true Relish for the plain and unadulterated Truth of the Word of God* (and for the use of such Mr. *B*— professes to write his Sermons:) But if the Expressions I here cite, do deserve that Character, I must own, I have lost my Taste and *Relish*. If you, Good Sir, who have recommended Mr. *B*'s *Sermons*, as effectual Receipts in two Cases (that *of the Pope in a Man's Belly*, and *the Bishop's dipping his Foot in the Childrens Milk*.) If you

can

can find a Remedy for the Recovery of my *Reliſh* (the Loſs of which is a *Sore and Reprobating Malady*) pray let me know by *Advertiſement* where you live, that I may wait on you in Perſon; for to have a *Mental Communion* with you will not ſuffice.

Vol. II. *p.* 48. [Speaking of *Intemperance* and *Luſt*, Mr. *B*— uſes theſe Words.] 'How many ſuch leud Wretches are there, that die *Martyrs* 'in the Devil's Cauſe. Here we have *Intemperance* and *Luſt dignified with the Stile of Martyrdom.*

Page 51. [Speaking of the State of the Ungodly Sinner, from the Parable of the *Prodigal Son*, Mr. *B*— ſays of ſuch a one.] 'He does as 'it were, turn *Fellow-Commoner* with the Swine. I can aſſure Mr. *B*—, that the Gentlemen in the College call'd *Fellow-Commoners*, are not *Ungodly Simers*; nor are the *Fellows*, *Swine*, unleſs he thinks Mr. *Fr*— ſuch a one, becauſe he has lately wallowed in the *Mire* of his Writings.

Page 61. [Speaking of the Evil Conſequences of Wickedneſs, Mr. *B*--- ſays.] 'Run the viſible Hazard of being a Beggar, or a *Jail-* 'Bird. This laſt Word *ſounds very harſh*, and is unbecoming a *Gentleman* in his ordinary Converſation, much more a *Preacher* in his premeditated Diſcourſes to God's People.

Page 181. [Speaking of the Efficacy of Divine Grace, Mr. *B*--- uſes theſe Words.] 'It turns an *Incarnate Devil* into an *Incarnate Angel.* The Word *Incarnate* ought to be us'd in *Sermons* with greater Reverence.

Page 181. [Speaking of Love, and the Degrees of it to others, Mr. *B*--- ſays.] 'Should we not *turn the Tables?* Another Expreſſion of the ſame Signification had been more Grave and Serious; and the Alluſion in this is not ſo Elegant, as to deſerve to be recommended to our particular Obſervation, by putting it in different Characters.

Vol. I. *p.* 236. [Mr. *B*--- having cited theſe Paſſages of Scripture, *Gen.* IV. 1. and *Numb.* XXXII. 22. *Sin lies at your Door: Sin will find you out*, ſays.] 'And 'tis no impertinent Obſervation of a Pious Divine, 'upon the comparing theſe two Paſſages; that in the *Former*, *Sin* is 'compared to a *Maſtiff* that lies behind the Door, ready to fly upon 'any that open it: But in the *Latter* 'tis compared to a *Blood-hound*, that 'traces the Sinner in his Foot-ſteps; and never leaves the Scent, and

'Track,

'Track, till at laſt it finds him out, and ſeizes upon him. I will not call into Queſtion the Piety of this Divine, whoever he was (I would gladly know his Name;) but I muſt ſay his Judgment upon comparing theſe two Paſſages, does not concur with any other Critick, as I can find: Nay, if there be an Alluſion in this Place to a *Maſtiff*, the meaning is very different from that of this *Pious Divine* *. Mr. *B*---, ſure, believes a Man may be a *Pious Divine*, and yet no great *Critick*.

* Pool's *Synopſis Criticor. in loc.*

Page 247. 'One well compares this World to a *Decoy-Pool*; *Satan* is the 'Keeper of the *Pool*, the Vanities of this World are the *Decoys*, that inveigle 'and draw ſuch Shoals of Sinners after them; but when they think to en-'joy 'em, theſe Vanities, like the *Decoys*, all dive away, and are gone; 'and *Satan* drawing his Net, they are all taken. Notwithſtanding Mr. *B*---'s Commendation of the Compariſon of this *One*, whoever he is (I would gladly know his Name) I think the Compariſon is very mean and low, and altogether unneceſſary, when Mr. *P*--- uſes two ſuch Elegant Similitudes out of *Eccleſ.* IX. 12. in the ſame Place, as he thought proper to his preſent Purpoſe, whereas Mr. *B*--- there applies to the Vanities of the World, or our own Luſts, what is ſpoken of the time of our Death, or of the Providence of God.

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